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A

Funeral-Sermon

ON THE

DEATH

OF

Mrs. *MARY CRISP.*

Who Departed this Life, at *Clapham*, the 1*st*. of *March*, 1701.

Preach'd by Mr. *Edward Grace.*

Rev. 14. 13.

Blessed are the Dead, who dye in the Lord

Printed in the Year, 1701.

To his Worthy and Honoured Friend, *SAMUEL CRISP*, of *Clapham*, Esq;

SIR,

I *Here present you with a Sermon, Preach'd at your request, on the sad occasion of your dear Yoke-fellow's Death. I am a true Mourner with you in the loss you sustain, and therefore was willing to make Choice for my Subject, of one of the richest Cordials that Christ hath left, for the use of his sorrowing Brethren and Disciples in the World. He directs the Eye of our Faith to his Father, to Himself the Mediator, and to his Fathers House: To God as our End, to Himself as the Way, and to Heaven as our Home.*

Now, how cold and frozen must our hearts be, with unbelief and Worldly sorrow, if

the warm hand of Christ, and his Life-breathing Lips do not Thaw them into love and joy?

He that creates the fruit of the lips of others, Peace, Peace, I hope will make the fruit of his own, to be both Peace and Joy to you: which must be expected by the sending down of the Holy Ghost, according to his Promise, into your heart, as a Sanctifier and Comforter, to Sanctify the Affliction, and then to Comfort you under it; or rather to do both these together.

We have heard much of the Consolation of Philosophy, but upon Tryal, it hath been found to be too weak a Remedy, and many times exasperating rather than allaying our grief and malady of mind. Such Consolation may cover, but will not cure our sorrows. That Famous Man Justus Lipsius (*who wrote a Treatise* de constantia) *is an instance of this: for being under great Torments of Body, he could not find one Argument to sustain his Constancy, in all that Book, which the World received with so great applause: But cryed out,* Domine Jesu da mihi Christianam patientiam!

Your Affliction, I confess, is very great; it is the loss of the nearest Relation, who was one

one flesh with you, the Wife of your Youth, amiable in her Person and in her Conversation: The stroke was sudden and unexpected: and it was a second stroke of the Divine Hand; within six Months after the Death of your eldest and beloved Daughter, Mrs. Mary Maxey. *But yet if you observe these things aright, you will understand the loving kindness of the Lord: For God by removing the two dearest outward pledges of his Love, is drawing your Heart more fully to himself; and by taking up your Relations to Heaven is intimating your Duty of setting your affections on the things above. Our chief Argument for Heavenly mindedness is, that Christ is no more in the World; but next to that, this also may be a Motive of some use, that our dearest Relations and Friends are no more in this World with us, but are gone to Christ's Fathers House. If therefore on this account, Life be less sweet, and Death less bitter, it will not be offensive to our Heavenly Father.*

And dear Sir, though I address my self to you as the chief Mourner, yet I cannot but cast mine eyes upon your Mournful Family.

I hope your Eldest Son, Mr. Thesaurt Crisp, *who by his Name and Birthright, should*

should bear up the Honour both of his Fathers and Mothers Family, will think that Religion is the truest Honour, and believe that God will Honour those that Honour him, when they that despise him shall be lightly esteemed. I am sure he will need no exhortation of mine, if the love and Authority of a Dying Mother, in her Pious Advice and Blessing, hath any place in his Heart. And it is hard to think it should not, when I consider the Reciprocation of Parental and Filial love between them.

Mr. Ellis *his case in* Persia, *is most afflictive to me: for he must Mourn alone, and in a remote Land: He must pay the Tribute of his Tears, not over his Mothers Tomb, but over her intended Presents, and your next Letters to him. He will now think himself more alone in* Ispahan *than before; for he must now lose the Idea of a Living Mother, which was wont to relieve his Solitude, in former times. But I hope that the blessing of him that was separated from his Brethren will be upon him, and the good will of him that dwelt in the Bush, will still preserve him. His last Letters gave you great contentment, containing singular matter of Joy; for I believe you have no greater, than to see or hear of your Children walking in the Truth. Truly Sir, you have cause to* love the

the Lord your God, with all your Heart, and with all your Soul, and with all your Strength and Mind, *for the Grace which hath been vouchsafed to several branches of your Family, and for the hope God hath given you of this Son : And you have good encouragement to pray, that God would perfect the work he hath begun.*

As for the rest of your Children, they are more happy in their advantages for Consolation and Improvement under this afflictive dispensation. The grace of God can plant Religion in the Heart, and make it grow in a Mahometan *Land ; but there is more hope of it in* Sion, *under the Dews and Showers of his Ordinances.*

Let them all flee to the Blessed Jesus our best and eternal Friend, who loves his own that are in the World, and will love them unto the end. Let them be patient in afflictions, thankful for Mercies, watchful against Temptations, and fervent in Prayer. Let Religion be the work, the comfort, and pleasure of their lives : And their lives such as may adorn the Doctrine of God our Saviour : That they together with you, may have a joyful admission into the Mansions that Christ hath prepared for his Friends.

I shall rejoyce if this Mournful Providence, and this discourse occasioned thereby, shall contribute towards these high and blessed ends. I have not so much Vanity, as to think that this short discourse is without many defects, or not infinitely below the dignity of the Subject: Nor yet so much unbelief in my Masters work, as to think he cannot make use of it for his own Glory. Therefore as it is, I commit it to you, to Publish it in what manner you please. I do heartily recommend you and your Family, to the Divine Blessing. I am with much respect,

Sir,

Your Affectionate,

and Faithful Servant,

Edward Grace.

[redacted]

A

Funeral-Sermon

On the Death of

Mrs. *MARY CRISP.*

The 9*th.* of *March*, 1701.

John 14. 2. The First Part.

In my Fathers House are many Mansions,——

HOW often, and by what sad Providences I have been diverted from the usual course of my Preaching, you all know, and I am sure we have all reason to lay it to Heart.

God hath made many Breaches amongst us: *Death is come up into our Windows, and is entered into our Palaces.* How many of our Christian Friends Jer. 9. 21.

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have we lately loſt, who were wont to worſhip God in this Aſſembly? And what a Vacancy and Solitude is there made by Death in one Row of Seats in this place? This ſhould put us in mind that it will not be long before our Seats will be empty too; and that the Places of our Habitation Civil and Religious will know us again no more. All the Comfort, at leaſt the Principal that remains to us their Survivors, who Mourn their departure, and expect our own, is, that Death is not the loſs, but advantage of all thoſe who Dye in the Faith and Love of Jeſus.

And this is that which I ſhall endeavour to ſhew you, in ſpeaking unto theſe words of our Saviour, *in my Fathers Houſe are many Manſions.*

A very little meaſure of Obſervation will ſerve to ſhew you the dependance of theſe words. Our Saviour had foretold his Suffering and Death to prepare his Diſciples for them ſome time before: and he now tells them that the time was at hand. *Little Children, yet a little while I am with you. Ye ſhall ſeek me: and as I ſaid unto the Jews, whether I go ye cannot come: ſo now I ſay unto you.* Theſe ſad Tydings made a great change in their Hearts and Countenances. Becauſe the Bridegroom was to be taken from them, there-

Mat. 16. 21.

John 13. 33.

therefore the Friends of the Bridegroom, who rejoyced to hear his Voice, are made ſorrowful, for now they ſhall hear it no more.

Now the deſign of our Saviour in this Chapter is to give them ſufficient, yea abundant Conſolation againſt this, and all their other Troubles in the World. His firſt Conſolatory Argument to them in the depth of Trouble is; *Ye believe in God*, i. e. Ye know that he is infinitely Wiſe, Juſt and Gracious, he is your Choſen Portion, and you truſt in him for all good, therefore you may be ſure that God will diſpoſe both of me and you, as ſhall be beſt. This is the Firſt and great Conſolatory Argument, and the Second is like unto it, *believe alſo in me*, or ye do believe alſo in me. You believe that I am come forth from the Father to reconcile you to him, and to Merit all good for you, which you ſhall not fail of in the way of Faith: and ye know and believe that I am now going again unto the Father, therefore *let not your heart be troubled.* The Third ver. 1. Argument for their Conſolation, is the Final Happineſs of the Saints in Heaven. *In my Fathers Houſe are many Manſions.*

Theſe words may be conſidered Abſolutely or Relatively: And accordingly there are Two Doctrines flowing from them.

Doct 1. In Christ's *Fathers House are many Mansions*, for the Redeemed and Sanctified ones.

Doct. 2. That this is sufficient ground of Consolation, against all our Troubles in this World.

The Time will only allow me to speak unto the First, tho' I shall endeavour in the Application, to have a respect to the other also. In speaking to this Proposition, that in Christ's *Fathers House are many Mansions* for the Redeemed and Sanctified; I shall observe this Method.

1 *I will shew you what these Mansions are.*

2. *Where they are.*

3. *For whom they are prepared.*

4. *The Evidence we have for this Great and Comfortable Truth.* And then Apply it.

I. I am to shew you, what these Mansions are, with which Christ would comfort the hearts of his People. That we may the better understand the meaning

ing of Chrift, it is neceffary to confider the defign of Chrift: which is to remove all Fears, Jealoufies, and Miftakes, that might fill the hearts of the Difciples with trouble. And to that end he plainly lets them know, that he intended not to be in Heaven alone, but to have their Company. He had let drop a very difcouraging word, if not rightly underftood, in the 33. verfe of the 13 Chapter. *Ye fhall feek me, and as I faid unto the Jews whether I go ye cannot come.* Now leaft they fhould lay this to heart, and think they were for ever excluded from the delightful Company of their Mafter, as the unbelieving *Jews* were; he doth explain himfelf greatly to their comfort in thefe words; *in my Fathers Houfe are many Manfions. q. d.* There is not only a place for my felf, but there are Manfions for you all. Heaven is not only for the Son of God by Nature, but for all the Sons and Daughters of God by Adoption. We are not to think there is any great miftery in this word Manfions. It is μοναὶ in the Greek Text, and fignifies Habitations, abiding Places or dwelling Places. It fets forth therefore the ftate of the People of God in Heaven, in oppofition to their uncertain fleeting ftate in this World. *We have no continuing*

Heb. 13. 14. *City here, but we seek one that is to come,* saith the Apostle. *We are in this World as the Children of Israel in the Wilderness.* We have the pillar of Cloud and Fire, we have the Ark of the Covenant, we have the Priesthood Laws and Ordinances, and we have the *Manna* of the Gospel of the Grace of God: but still it is but a desart, and God is leading of us to a City of Habitation, and to the Mansions that are prepared for us. We are not yet come to our μοναὶ, to which our Saviour directs the Eye of our Faith. These are future and unseen, *we walk by faith not by sight.*

I confess it would be but a weak conceit, and a very low thought, unworthy of the Divine Wisdom and Goodness, to think that Heaven is divided into so many Cells or Apartments for particular Saints. We cannot have any Idea's of the future state, that are Adequate to the nature of the thing: *for Eye hath not*
1 Cor. 2. 9. *seen, nor Ear heard, neither hath it entred into the heart of Man, the things which God hath prepared for them that love him*: Yet we must be careful, that we do not entertain such thoughts as would represent Heaven as unlovely. Doubtless there is less of Propriety and more of Community in Heaven then here on Earth

Earth. There the good of one is the good of all, and the good of all is the good of every one in particular.

Tho' *Canaan*, which I acknowledge was a Type of Heaven, was divided and assigned to the Children of *Israel* by Lot; and the true *Israelites*, who are Circumcised in Heart and Ear do obtain Faith by a Divine lot, and consequently the end of their Faith, the Salvation of their Souls, as the Apostle intimateth in these words, *to them that have obtained like precious faith with us.* Yet this must not be so understood, as to imply a division of the Heavenly Countrey into so many shares for particular believers. 2 Pet. 1. 1.

And tho' the Children of God thro' weakness, are apt to make their abodes here on Earth too distinct from each other, (all parties bringing either Brick or Morter, to raise up, or keep up the partition Wall) as if they thought it should be so in Heaven: yet it is most certain that the God of Love will lay all in common, when they come to Heaven: and as there shall be no more any alienation between God and them, so neither shall there be any between themselves.

But yet we shall not loose our individuation. Every Saint in Heaven shall remain a distinct Person, and shall enjoy

a distinct Blessedness and Glory to himself: And therefore these many Habitations or *Mansions* in the Text, may serve to set forth so much to us: and may also infer different degrees of Glory: which is not only set forth in that Parabolical Scripture; *be thou over Ten Cities, and be thou over Five Cities*; But also in the plainest Scripture Phrase: as, *wherefore be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* And again, *our Light Afflictions which are but for a moment, work for us a far more exceeding and Eternal weight of Glory.*

Luke 17. 17, and 19.

1 Cor. 15. 58.

2 Cor. 4. 17.

That which we have been Arguing hitherto amounts to this, that Christ's meaning in these Consolatory words is, that there is Room and Place in Heaven for all his Disciples and Followers. For what he calls in the beginning of the verse *Mansions*, he calls *Place* in the end of the verse, and the beginning of the next. *I go to prepare a place for you, and if I go to prepare a place f r you. I will come again and receive you unto my self.*

ver. 3.

So that these words of Christ are much the same with the promise made to *Joshua*. *And I will give thee Places amongst them that stand by.* That is amongst the Holy Angels,

Zach. 3. 7.

gels, who are deſcribed as ſtanding before the Throne of God. Den. 7. 10.

And you muſt further know, and indeed it is ſo neceſſarily imply'd that none can be ignorant of it, that there are not any admitted to that Place, but do alſo partake of the Bleſſedneſs of the Place, which Chriſt hath prepared: ſo that here is all the Bleſſedneſs of the godly contained in theſe few words.

I have but a little time, and leſs ability, for ſo ſublime a ſubject as this is: yet it is not fit to paſs it over wholly in ſilence and admiration, becauſe this is the main Conſolation of believers in all their troubles.

All that I ſhall ſay ſhall be reduced to theſe Three Heads. 1. In theſe Manſions we ſhall have a clear viſion of God. 2. We ſhall be made like unto him. 3. We ſhall have a perfect and intire ſatisfaction from this viſion of, and likeneſs unto God.

1. In theſe Manſions we ſhall have a clear and perfect viſion of God. And this is the perfection of Bleſſedneſs. *Bleſſed are the pure in heart for they ſhall ſee God.* Mat. 5. 8. I would not pry into the Ark, which hath a Vail drawn before it, nor do boldly define, what this ſight of God ſhould be. It is not to be aſſerted, that we

we ſhall ſee the Divine Eſſence, that's too much. And to ſay we ſhall only have the ſight of ſuch an excellent Created Glory, in which God ſhall manifeſt himſelf unto his People, as if they ſaw God himſelf; this is too little. For tho' it be very probable, that the Saints ſhall have ſuch a Glorious ſight in Heaven, and this was it which *Stephen* ſaw, For that which is called the Glory of God in the 55. *verſe* is in the very next verſe called God: yet I ſay, that ſuch a ſight as this doth not exhauſt the plenitude of the promiſe of ſeeing God. There will certainly be an intuitive knowledge of God in Heaven, that will far tranſcend all the ways of knowledge in this Life, by Reaſon, Faith or Spiritual Senſation. For we ſhall ſee as it were Eye to Eye, and Face to Face.

Acts 7.

Neither is this all that pertaineth to the Beatifical Viſion: there is no doubt but that the fruition of God is comprehended in it. We ſhall find him intimately preſent with us, and Communicating of his fulneſs to us: we ſhall have a Familiar converſe with him, as Children with a Father, rejoycing always before him. And we ſhall behold him the fountain of Light and Goodneſs, and ſhall

co

ontinually drink of the River of his Joyes nd Pleasures.

2. From this vision of God proceeds likeness to God. *When he shall appear,* saith the Apostle *John*) *we shall be like nto him, for we shall see him as he is.* When God made us at the first, he made us after his own Image: and in the new Creation he restores his lost Image, making us like unto himself in holiness: but when we shall see him as he is, then we shall be like unto him in Glory. *For if while we behold but in a glass* (the Glass of the Gospel) *the Glory of the Lord, we are changed by the ineffable work of the Holy Ghost, into his Image from Glory to Glory.* What will be the effect of such a sight as we shall have of him in Heaven?

1 John 3. 2.

2 Cor. 3. 18.

3. From hence results a fulness of satisfaction. *As for me, I will behold thy face in Righteousness; when I awake I shall be satisfied with thy likeness.* If there be a sight of God, and likeness to him, satisfaction will necessarily follow, for whereas these two comprehend all that is possible for us to ask or think, yea more, what should hinder, but that we should enter into a state of perfect Rest? There can be nothing wanting where God is all in all. The only doubt and ground of a misgiving Heart is this, that we are here

Psal. 17. 15.

so

ſo often diſappointed in our Expectations. For when we come to enjoy that which we have moſt paſſionately deſir'd, and from which we have promis'd our ſelves a full Contentment, we ſtill find that it flies away like a ſhadow. But this is eaſily ſatisfied for, if we conſider the Emptineſs and Penury of the Creature, and that it is not a Created, but Increated good, that we ſhall poſſeſs in Heaven, and therefore our joy ſhall be full.

II Where are theſe *Manſions*?

The Anſwer is, that they are in Chriſt's Fathers Houſe. And this is the Lovely and Delightful Name of Heaven. *Chriſt's Fathers Houſe*, that muſt needs be ſome Excellent Place. Who can doubt of Happineſs there? when a little of the Heavenly Glory was brought down to Earth; and the Apoſtles ſaw Chriſt Transfigured, and Two of the Inhabitants of Heaven, *Moſes* and *Elias* talking with him, and heard the Voice from the moſt Excellent Glory; *This is my Beloved Son*, &c. They were in an Extaſy, and *Peter* began to ſpeak of making Three Tabernacles, one for their *Maſter*, one for *Moſes*, and one for *Elias*: expecting it ſeems more of Heaven on Earth, or a longer continuance of it, then God would allow.

Mat. 17.2,3,5.

ver. 4.

But

But the ſhort continuance of that Glory taught them, and may teach us, not to expect much of Heaven here. Our *Mansions* are not on Earth, but in Chriſt's Father's Houſe.

I ſhall here obſerve two things from this Periphraſis Chriſt gives us of Heaven.

1. How comfortable it is to us, to think of Heaven as Chriſt's Fathers Houſe? Eſpecially when we remember what what Chriſt ſaith, *That his Father is our Father, and his God our God* Therefore we may call it not only Chriſt's Fathers Houſe, but alſo our Fathers Houſe. Hence we may ſay of our departed Friends and Relations, that they are gone to their Fathers Houſe. And when we our ſelves are leaving this World, we may ſay we are going Home, we are going to our Fathers Houſe. How gladly do Children leave their School to go Home? And how pleaſant are the Thoughts of Breaking-Up, that they may go to their Fathers Houſe? Thus it ſhould be with us, and thus it would be if we did live by Faith upon Chriſt's words. *To be preſent in the Body is to be abſent from the Lord, and to be abſent from the Body, is to be preſent with the Lord.*

John 20. 17.

And 2 Cor. 5. 6.

And what though the Messenger o Father sends for us, be not so grateful t us as we could wish; this should n discourage us, because Christ hath tak away the sting of Death, and turned th Curse into a Blessing.

2. How instructive is this to Believers Heaven is Christ's Fathers House, an our Fathers House. Therefore it is th inheritance of Children, not the wage of Servants. We get not Heaven b our own Sweat, Labours and Suffering but it is χάρισμα, *a Gift of Grace throu*
Rom. 6. 23. *Jesus Christ our Lord.* It is an Inher tance settled upon us, as we are Chi dren of God. *If Children then heirs, hei*
Rom. 8. 17. *of God, and joint-heirs with Christ.*

Mat. 5. 12. It is true, it is also called a *Reward*, b then it must be remembered, that o of these words must be improper, for cannot be both a Reward and a Free Gi in a † proper Sense. Which shall w chuse? Certainly none of you will b unwilling to take it as a Free Gi and none of the Saints in Heav will think much, to cast down th

† vide I. Cam. præ'. pag. 44.

Rev. 4. 10. Crowns *before the Throne of God.* Wh the Spirit of God calleth it a Fr Gift, it is a proper Speech, when a R ward, then it is a Figurative Expressio However, there is a good Reason wh

he Holy Ghost calleth Heaven a Reward, and great use of it. For they that are the Children of God, and therefore heirs of Eternal Life, have a promise made to them in the way of Obedience and Patient Suffering, for their incouragement; which is necessary on the account of the weakness of the Flesh, and strength of Temptations: And the Promise which is graciously made is faithfully performed; and thus Heaven comes under the Name of the Recompence of Reward. Heb. 11. 26.

A Father settleth an Estate upon a Son, because he is his Child, yet in a way of Sapiential Government tells him, if you will be Dutiful and Obedient, this shall be yours.

In this case the Child when he comes to Age, will understand, whatever he thought before, that the Estate was his Fathers Free Gift, tho' he Wisely made use of it to retain him in Obedience. In which Consideration it hath the umbrage of a Reward. I need not apply it, but to add more weight to this Simile, I shall observe to you, that when the Spirit of God speaks of Heaven as a Reward, he presently addeth the word Inheritance. *Knowing that of the Lord ye shall receive the Reward of the Inheritance.* Col. 3. 24.

III. To

III. To whom do these *Mansions* belong?

Answ. They belong and are given
Heb. 4. 9. to the Children and People of God. There remains a Rest to the People of God. It is not a Promise in Common, that all may lay claim to: for tho' the Qualifications be not here expressed in the Text, yet the context, the nature of the promise, and the Analogy of Faith shew that it is peculiar to the Children and People of God. Who are his.

1. By Election, for they are called the Children of God, before they are Regenerated by the Holy Ghost. *Christ's work was to gather together the Children of God*
John. 11. 52. *who were scattered abroad.*

2. They are his by Redemption. *Thine*
John 17. 6. *they were, and thou gavest them me.* Hence they are called, *the first Fruits unto God and*
Rev. 14. 4. *the Lamb.* This makes them the Lord's People by a new Tye and Title, being Redeemed unto God by the blood of his Son. The Death of Christ is a sufficient price for all Mankind; and he Dyed so far for all, *that whosoever believeth should not perish but have Everlasting Life*: because this is the will of God and of Christ who lay'd down his Life. Yet he Dyed not for all in a proper sense, but only for the

Elect

Elect. Because Condemnation must be sooner or later taken off from those *for whom Christ Dyed.* Rom. 8. 34.

3. They are his by Effectual Vocation. They that are predestinated to the Adoption of Children, and Gratuitously Redeemed by the Blood of Christ, must in time be brought to the participation of the benefits by Christ purchased. *I have other Sheep saith Christ which are not of this Fold, them also I must bring, and they shall hear my voice.* John 10. 16. The Redemption of Christ cannot be in vain, for the Father promiseth in the Covenant of Redemption; *thou shalt call a Nation, whom thou knewest not, and Nations that knew not thee shall run unto thee, because of the Lord thy God, and the Holy One of Israel, for he hath glorified thee.* Isa. 55. 5. How sweet and powerful is the grace of God? they shall not need to be driven, for they shall run to Christ. And when they are made to run to the Redeemer by Efficacious grace, then they are made a peculiar People, and become a People in Covenant with God. Now is that promise fulfilled, *I will be their God, and they shall be my People.* Heb. 8. 10.

Therefore let all those, who profess a lively hope of possessing these Heavenly Mansions, enquire what God hath done for their Souls: whether they are made a

Royal Priesthood, an Holy Nation, a Peculiar People, Zealous of Good works. Do you Reign over your Sins? Do you offer up Spiritual Sacrifices unto God? Are you separate from the World? Are you devoted unto God?

1 Pet. 2. 9.

The hope of the Unsanctified if they continue so, will shortly be as the Spiders Web, and the giving up of the Ghost. But the hope of the Righteous *i. e.* of the Justified and Sanctified ones shall not make ashamed, but shall be as a *Tree of Life.* Though the Kingdom of Glory be a Large and Spacious Kingdom, yet the Gate or Entrance is very Low and Narrow. For our Saviour tells us, *that except we be Converted and become as little Children we cannot enter therein.*

Rom. 5. 5.

Mat. 18. 3.

IV. I come now to give you the Evidence for this great Truth. And here I shall not look upon my self obliged to Argue the Truth of Christian Religion against Infidels and Anti-scripturists, but only to consider and propose those things which may be Satisfactory to those who are already prepared. I speak therefore as unto Christians, consider what I say. *In my Fathers House are many Mansions.* Are not these the words of our Lord and Saviour, who came not down from Heaven

ven to mock us, but to ſave us, not to draw us on with a vain hope of that which ſhall never be, but to reveal our Happineſs, and put us into the poſſeſſion of it? He is the *Amen*, the True and the Faithful Witneſs, that cannot be ſuſpected of any Fraud. You may ſafely truſt to his Faithfulneſs, for the performance of all that he hath promiſed. What Comfort and Aſſurance doth thoſe words carry in them, which he immediately ſub-joins? Oh methinks I ſee the Heart of Chriſt in every letter of them! If it were not ſo, I would have told you. *q. d.* I would not deceive you for a World. Nay he would not ſuffer us to be deceived by falſe Teachers, Tradition, or preconceived Opinions. The Doctrine of the Saints Felicity in Heaven, was ever acknowledged in the Jewiſh Church, and indeed it is an Eſſential Doctrine. But however ſaith our Saviour, if you had been deceived in this point, and if my Father had no mind to give you ſuch things, I would have plainly told you ſo. Here is ſuch Goodneſs, Truth, and Candor, in Chriſt words, that muſt greatly affect and ſatisfie prepared Souls. Moreover the truth of Chriſt's Miſſion and Doctrine, is reſolved into one ſingle matter of Fact, and that is his Reſurrection from the Dead. Till the

Apostles were assured of that, they were in doubt whether their Lord and Master was he that should Redeem *Israel*: But when he shewed himself so often to them, and Eat and Drank with them after his Resurrection, then the greatest Unbeliever amongst them all cryes out, *my Lord and my God.*

John 20. 28

And that Christ is Risen, we have not only the Testimony of the Apostles and 500 more, who were not deceived themselves, nor had a mind to deceive others, as appears by the Holiness of their Lives and Doctrine, and patient willing suffering unto Death: I say we have not only the Testimony of Men but of the Holy Ghost also, which Christ promised unto his Followers. *If I go not away, the Comforter will not come unto you, but if I go away, I will send him unto you.* This assures us that he is Enthroned at the Fathers Right hand, and that he hath all Power in Heaven and in Earth to give Eternal Life.

John 16. 7.

If then you find the Spirit sent down into your hearts, and that he hath changed your sinful nature, formed the Image of Christ in you, and given you earnest desires of the Heavenly Felicity, so far as this Mortal State will bear, you will then scarcely find any Room to doubt, whether there be Mansions above of Christ's preparing

paring for his people, and for you in particular. And so much for the evidence of this point. I come to the

Application,

Use. 1. This Ministers great Consolation to believers, against the Troubles which they are to pass through in this World. *Let not you heart be troubled, neither let it be afraid, in your Fathers House are many Mansions.* If you have not rest here you shall have rest hereafter. God's people may be exercised with many Afflictions in this Life, but this may comfort them, that there is a rest remaining for the people of God. The worst of all our Troubles is that of Sin. But do not think Christ hath left you without Consolation as to this Evil. *Sin shall not have dominion*, that is great comfort: It shall not be imputed (I speak to true Christians) to your Condemnation, that is greater: It shall shortly be done away perfectly, that is the greatest Consolation of all.

This Doctrine doth especially yield us comfort against Death the King of Terrors; whether we consider it with respect to our selves who must shortly Dye, or our Relations departed in the Faith of Christ.

1 When

1. When we are to Dye, how willing ſhould we be to go out of the body, for then we are ſetting out for our Fathers Houſe, under the Conduct of Chriſt, who hath the Keys of Hell and Death; and the Miniſtry of Holy Angels, who will Conduct our departing Souls to the Father of Spirits, to whom by Faith we commend them. We are but leaving the dark Manſion or rather Priſon-houſe of the Body, to dwell in the Manſion of Light and Glory. And this comfort will be Encreaſed, if we are Conſcious to our ſelves in the Holy Ghoſt, that we have loved on Earth to converſe with the God of Heaven. With this an Eminent Servant of Chriſt (Dr. *Preſton*) comforted himſelf, when he was Dying. *Why art thou unwilling* (ſaid he) *O my Soul to go forth to that God, with whom thou haſt converſed all thy days*?

2. When our Relations are taken away by Death. They are but gone before us, to the prepared Manſions in Chriſt's *Fathers Houſe*. They are poſſeſſed of that which we ſhould long and wait for. The beſt Society here is nothing to the Fellowſhip above; for here is ſin, and there is none. The moſt delightful Dwelling Place here on Earth is nothing to the Manſions in Heaven. And in a word, the

the most excellent work here below, even when our Spirits are in the best frame, is not to be compared with the work of Heaven. So that their change is every way to their advantage. And thus we may comfort our selves for them who sleep in Jesus.

But notwithstanding all this may some say Death abides in the World, and after that the Soul is in a great measure of Happiness, the Body is still a Prisoner in the Grave; what comfort is there in this respect? I answer, the very same that Christ gives us in this place. Faith in God, Faith in Christ, and the many Mansions in Christ's *Fathers House*; for these do properly belong to the believer, as Risen and Compleatly glorify'd in Soul and Body. This is therefore good assurance that the Body shall be Raised, and that the Empire of Death shall be Abolished. This is Christ's last and Crowning Victory. Then follows the Triumph of Christ and his Redeemed, *O Death where is the sting, O Grave where is the victory!* 1 Cor 15. 55.

Use. 2. This Doctrine serves to admonish all that have the Gospel Revelation, to take heed of being found in a state of Impenitence and Unbelief. Tho' there are many *Mansions* in Heaven, yet none for you. But on the contrary you must

know that *the wicked shall be turned into Hell, and all that forget God.* A way of sin, or Life of Unholiness, is a gradual descent to the Chambers of Death: It is a sinking deeper and deeper into the pit of Destruction. If this be the condition of any of you, cry unto the Son of God that he would be an *Ebedmelech* to thee, by letting down the cords of Grace and Love, to draw thee out, before thou sink Irrecoverably. And be assured of this one thing, *that unless Christ wash thee, thou shalt have no part with him, nor portion in his Fathers House.*

Psal. 9. 17.

John. 13. 8.

Use 3. Let us be perswaded to prepare to enter upon the Possession of those *Mansions*, that are in our Fathers House. Is our Saviour gone to prepare a place for us, and shall we not think it a necessary Duty, and also our Interest to prepare for it? You have a Right by Christ's purchase, and therefore it is called the purchased possession: But you must know that there must be a Meetness in order to possession, and for this cause the Apostle gives thanks to them at *Colosse, for that they were made meet to be partakers of the Inheritance of the Saints in Light. Therefore let us all be working out our Salvation with fear and trembling.* And let it be our great

Col. 1. 12.

Phil. 2 12.

great Ambition, *that whether present or absent we may be accepted of him.* 2 Cor. 5. 9.

Use. 4. Hath Christ assured us that in his Fathers House are many Mansions? Then let our Conversation be in Heaven, whilst we are upon the Earth. An Heavenly Principle will draw our Hearts thither. Our Saviour calleth Regeneration Joh. 3. 12. an Earthly work, because it is done here on Earth: But it is an Heavenly work in respect to the Author, Nature, Tendency and end of it.

Let us therefore shew our selves to be Christians indeed, that is, such as are born again of Water and the Holy Ghost, in that our Hearts are purified from Worldly dross, and filled with Heavenly desires. Tis the great work of a Christian to set his *affections on things above where Christ is.* This is one of the Noblest Acts and employments of a Christian, and indeed peculiar to him. Others may be endued with Moral Vertues, that adorn their Lives, and make them profitable Members of the Common-Wealth; for some of them have loved their Country better than their Lives: But they were strangers from the Covenant of Promise, that assures us of Everlasting Blessedness; if they had any glimmering Light, as to the future state, it was so Faint and

Weak,

Weak, that it could not influence their Hearts: They ſpake very doubtfully about it, when they had moſt reaſon to ſpeak with the higheſt aſſurance, I mean when they purpoſed, and alſo ſet themſelves to the uttermoſt of their Power to comfort their Friends, againſt the fear of Death, or under the loſs of Children and other near Relations by Death. The * Father of the *Roman* Eloquence and Philoſophy is very doubtful, tho' he ſeems willing to believe the Immortality of the Soul as the beſt Conſolation against the fear of Death.

* *Nihil mali eſſe in morte; in qua ſi reſideat ſenſus, immortalitas illa potius, quam mors ducenda ſit, ſin ſit a miſſus nulla videri miſeria debeat, quæ non ſentiatur.* Cicero.

2 Tim. 1. 10. John 12. 26. But Chriſt hath brought Life and immortality to Light by the Goſpel, he hath aſſured us that where he is, there his Servant ſhall alſo be: Therefore it belongs to us who have this glorious Goſpel, to live according to the Tendency and deſign of it, deſpiſing this World, and longing and waiting for a better. If we find our Hearts cleaving to the Duſt, and Serpents Meat, let us Rouſe up our ſelves with all our might, and ſay to our Souls *this is not your reſt, for it is polluted.* What an inglorious thing will it be for us, to

Mic. 2. 10.

e out-done by God's Ancient People, who had not the advantages and the earneſs of Revelation as we: For it as fit that the Son of God ſhould have e honour to bring this moſt comforta-le Doctrine to Light. The *Jews* glo-ed that they were *Moſes*'s Diſciples, ut our glorying is that we are Chriſt's iſciples. And how much doth our aſter exceed theirs? *Moſes* ſpake no-ing directly in all the Law, concerning e immortality of the Soul, the Reſur-ction of the Body, and Eternal Life in eaven. *Moſes* never told the Children *Iſrael*, in God's Houſe are many Man-ons; He could not ſay, I go to prepare place for you; neither could he promiſe hen he went up to the Mount to Dye, at he would ſend the Holy Ghoſt to ach them, and bring all things to their emembrance, that he had ſpoken to em. But all theſe Bleſſings we have Chriſt: Therefore as we glory in ſo ivine a Teacher, and ſo glorious a Savi-r, let us ſee to it, that the Saints of d do not make our glorying void, by eir excelling us in ſeeking the Heaven-Country. The Spirit of God witneſs-h in the New Teſtament, that there ere ſuch under the Old, that did not ly ſeek, but did alſo declare by their words

words and actions that they sought an Heavenly state. They that say such things declare plainly that they seek a Country, and this as the Apostle shews us in the next words, *was not an Earthly but an Heavenly one.* But now they seek a better Country, that is, an Heavenly. And that is very wonderful which follows, *Wherefore God is not ashamed to be called their God.* It is a strange expression if we consider it aright, that God should chuse to stile himself, at that time, when he sent *Moses* to *Pharaoh*, to deliver his People, by this Name, *the God of* Abraham, *the God of* Isaac, *and the God of* Jacob. For it is likely that the King of *Egypt* might hear of this Name of God, that became now so common on this occasion in the Mouths of the *Israelites.* If *Pharaoh* had then enquired of *Moses*, who these Men were, it must have been answered, as it was to one of his Predecessors, that they were Three *Shepherds in the Land of Canaan*, for so *Jacobs* Sons said, *thy Servants are Shepherds, both we and our Fathers. Yet God is not ashamed to be called their God.* He matters not what Mens Employments are, so their conversation be in Heaven. Let us therefore converse more with the World of Glory and with Zeal and Diligence be preparing

Heb. 11. 14, 15, 16.

Exod. 3. 6.

Gen. 47. 3.

or it. This would mightily comfort our Hearts and perfect our minds; so that he troubles of the World would not be elt, nor its dangers and evils feared, as therwise they will be: *For we know that f we suffer with Christ, we shall reign with im; and if the Enemy kill the Body, which all that he can do, we shall go the sooner our God and Father.* The Lovely and elightful thoughts of Heaven generates the Soul a Nobleness of Mind and a reatness of Spirit, and is the greatest leasure, next to the Enjoyment of eaven. But on the other hand, the ove of this World doth debase the high-orn Soul of Man, and renders him mean d contemptible. He spake a great al of good Sense and Truth, in a few ords, who said, *O quam contempta res homo, nisi supra humana se extulerit!* he work indeed is difficult at the first, t the grace of God with persevering igence will make it easy. There is not Grass, a Flower, a Shrub or Tree, but Sanctified Phansie may make it a Ladder ascend by it towards Heaven. Our ictions and crosses may be made use of wean us from the World; And our lights, Joys and Pleasures here, to make more in Love with Heaven, where ey shall all be perfected. Love of Society

2 Tim. 2. 12.

ciety and Friends may help us much when we consider the best Society here on Earth is lamentably imperfect, and Ignorance, Strife and Vain-glory doth take away much of the consolation we expect from thence.

Take these Motives. 1. Consider that Christ is no more in the World, and whether he is gone ye know, even to his Fathers Throne. He that descended so low for the sake of poor Sinners is ascended far above all Heavens, that he might fill all things. What a mighty Argument is this to draw our Hearts Heaven-ward. If we lose a Friend or a Relation that is most dear to us, we think our selves in solitude in the midst of Company. Since then our best Friend is no more to be found in this World, for Christ saith to his Disciples as you heard before, *ye shall seek me and shall not find me*, let our hearts be with him in Heaven. This is the Apostles argument. *Seek the things which are above where Christ sitteth at the right hand of God.*

Col. 3. 1.

2 Consider that Christ ascended into the Name of all his Redeemed ones, to take possession of Heaven for them. Thou our Saviour pray'd for his own personal glory, as the fruit and promised Reward

f the work, which he had finiſhed here nEarth. *Glorify thou me with thine own ſelf, ith the Glory which I had with thee before e World was.* Yet we ſee that he turn- h his Eye very wiſhfully towards his iſciples, and makes his Prayer for them theſe words. *Father, I will that they ſo whom thou haſt given me, be with me here I am; that they may behold my Glory, at thou haſt given me.* This ſhews us e neceſſary connexion of our Aſcenſion ith Chriſt's, and our Glory with his, the Father's Kingdom; and that his ſcenſion and Glory is the cauſe of ours. ence it is that the Apoſtle affirms that *ſus is entred as a Forerunner into Heaven us*; mentioning only the intereſt of e Redeemed, not of the Redeemer in s paſſing into the Heavens. He hath ken poſſeſſion of Heaven in our nature, d as our Head, and this ſhews us that l his People muſt follow him. Why en are we ſo ſlack to go up to poſſeſs e good Land of Promiſe? Why is not e Anchor of our Hope, which is a deſi- us expectation caſt within the Vail? hy do we not make uſe of the wings Faith and Love to get to our aſcended ord?

John 17. 4. 5.

ver. 24.

Heb. 6. 20.

3. Conſider your Union with Chriſt Faith. Chriſt and his Church are one by

by the bands of Faith and the Holy Ghost. Hence there is an exchange of Names; the Church is called *Christ*, and Christ surnamed *Israel*. From this Union flows Communion with Christ in Glory. The Apostle tells us, that *when we were dead in sin, God quickned us together with Christ, and raised us up together, and made us sit together in Heavenly places in Christ Jesus.* But this will seem a meer notion, a phansied priviledge, if there be not a Heavenly Temper of Mind corresponding with it. Unsuitableness to our priviledges breeds Atheism in the World, and Infidelity in our own Hearts. The weight of Earthly mindedness will sink the Credit of our Holy Profession, and the comfort of it both together.

1 Cor. 12. 12.
Isaiah 49 3.
Eph. 2. 5, 6.

Use. 5. Let us Labour to attain to greater Perfection in Religion. When the Apostle had set before us, the great and comprehensive promise of the Covenant of Grace. *I will be your God, and ye shall be my Sons and Daughters*, he immediately exhorts us to purifie our selves from all *filthiness of the Flesh and of the Spirit; and to perfect Holiness in the fear of the Lord.* And when he had set before us the Crown of Glory, he said, *Let us so run that we may obtain.* A poor creeping pace in the ways of Religion

2 Cor. 6. 18.
ch. 7. 1.
1 Cor 9. 24.

unbecoming the Dignity of our Calling, the excellency of the Promises, the Assistance of the Spirit, and the example of our Saviour. A dull heedless yawning Profession is very unworthy of the Christian Name: But an Heavenly Ambition and a Generous Resolution to get to the top of Christian Greatness and Honour are the Honour of our Profession, and will be our Comfort in Life and Death. We cannot live without Sin in this World; God hath not promised so much Grace, but *we may be harmless and blameless, and the Children of God without rebuke.* Phil. 2. 15. We may not only from the World, distinguish our selves thro the distinguishing Grace of God upon us, but also signalize our selves amongst the followers of the Lamb. We should not content our selves to Jog on in the ordinary pace of Profession, but should verify the words of Christ in the praise-worthy part. *Many that are first shall be last, and the last first.* Matt. 19. 30. We should not content our selves to keep clear of that bad Character, *thou hast a name to live, but art Dead*; but should endeavour to gain that good one, *thy last works are more than the first.* Rev. 3. 1. ch. 2. 19. It is a most happy and blessed condition, to have our hearts

lifted up in the ways of God, not with Pride, Enthusiasm, false Zeal, or Affectatian; but with Light and Love, Joy and Pleasure, from the plentiful supplys of the Spirit of Holiness. If it be thus with us, we shall dare to appear for Christ, and his despised ways, Worship and Doctrine; we shall set our hands to the building of the House of God, we shall pursue the end of Christ's coming, which was *to destroy the works of the Devil*, and in a word, Christ's interest will be espoused as our own.

These Rules may be of use to this end. 1. Let us set before us the best examples, let us look to the Cloud of Witnesses, *especially to Jesus the Author and Finisher of our Faith*, and let us come after them as near as we can, and not compare our selves amongst our selves, that is, with those of our measure and attainments, which is so far from being any part of Christian Wisdom, that the Apostle doth as good as tell the *Corinthians*, that it was indiscretion and folly in them so to do. *A miosis* best suited the Apostles Temper and Design, and therefore he would not speak any thing more severe than this, *ye are not wise*. Let us learn

Heb. 12.

2 Cor. 10. 12.

learn from this gentle admonition, to take a wiser course: And let us look out for the best Paterns of Humility, Meekness, Peaceableness, and Devotedness to God, and learn something from all the excellent ones of the Earth, as we shall have opportunity of Knowledge and Converse. This Method hath been of great use to many Persons, and will be so to us, if we diligently follow it.

Παρὰ τοῦ πάππου τὸ χαλόηθες καὶ ἀόργητον. Παρὰ τῆς δόξης καὶ μνήμης τῆς περὶ τοῦ γενήσαν]ος τὸ ἀδήμον, καὶ ἀρρενικὸν. Παρὰ τῆς μητρὸς τὸ θεοσεβὲς καὶ μεταδοτικον. Καὶ ἰφεκτικὸν ἀ μόνον τοῦ κακοποιεῖν ἀλλὰ καὶ τοῦ ἐπὶ ἐννοίας γίνεσθαι τοιαύτης. Παρὰ Διογνήτου τὸ ἀπενδοσωφρον, &c. Marc. Anton. Derebus suis.

2. Constant watchfulness and circumspection is indispensably necessary to Heroical Piety. We must watch as well as work. It is not merely the performance of Duties required; But intensness of mind, prudent fore sight, and a wary circumspection that doth promote the power of Religion in our Hearts and Lives. We must endeavour to keep as well as to conquer; to hold fast those things which we have, and take opportunities of gaining more. This is so necessary a Duty, that it is recommended

by Christ to all his followers, and at all
Mark. 13. 37. times. *That which I say unto you, I say unto all, watch.* And the Apostle *Peter* who had received this direction from Christ, commends it again to others, with this particular reason, *for your Adversary the Devil goeth about like a roar-*
1 Pet. 5. 8. *ing Lion, seeking whom he may devour.* He will be sure to take the opportunities which we give him, by our Security.: And one Temptation well Timed may undo what we have been doing a great while. For tho' we have made some considerable Progress in the ways of God, yet if foyled by Temptation, we shall lose much of our vigour, strength, and chearfulness in the ways of Religion; and our decays will be visible to our selves and others. Our case is like that of the *Nazarite*, who having separated himself by a Vow unto the Lord, *was not to drink Wine or strong Drink, nor to eat any thing*
Numb. 6. 3,4, *that was made of the Vine Tree; nor to make himself unclean for his Father, or for his*
v. 12. *Mother, for his Brother, or for his Sister, by coming near their Dead Bodies, all the days of his Separation.* And in case he were defiled by the sudden Death of any Person by him, then was he to begin again, and to consecrate unto the Lord

all

all the days of his Separation; and the days that he had ſpent before were reputed as loſt, becauſe his ſeparation was defiled. A *Nazarite* had need to be watchful, for if he had vowed an hundred days of Separation, even the very laſt day by a caſual Death, he might be put to begin thoſe days again.

Let us therefore learn to be watchful, and to take heed of the Dead works of Sin, which defile our Separation, impair our ſtrength, and after many Years walking with God, reduce us to as low a degree of Grace, as when we firſt gave up our ſelves to be the Lord's. True grace cannot be loſt, but it may be weakened, and the comfort of it loſt for a Seaſon, as is clear from the caſe of *David*, and many others. Watchfulneſs and Humility are the preſerving graces, but Security and Pride are the Traitors, that let in the Enemy. *David's* Security made way for Adultery and Murder; and *Peter's* Pride and ſelf-confidence for the denial of his Lord and Maſter.

3. Watchfulneſs muſt be Accompany'd with fervent Prayer. What Chriſt hath joyned together in his Precept, let us not put a-ſunder in our Practice. *Let us watch and pray, that we enter not into Temptation.* Mat. 26. 41.

tation, And *let us watch and pray, that we may be accounted worthy to escape the Sins and Calamities of the World, and may be able to stand before the Son of Man.* Prayer is the means of our Preservation, and maketh a strong, stedfast, and resolved Christian. This makes us strong in the Lord, and in the Power of his might: for Prayer draws down influences from Heaven upon the Soul. We never put up one faithful Prayer for grace, and strength against Sin, without effect. God delights to hear such Prayers, and to answer them. The Voice of a Christian is then most lovely in the Ears of God, when he comes to him as the God of all Grace, to be strengthened with might by his Spirit in the inner Man.

Luke 21. 36.

It is necessary that we should acknowledge our weakness, and the need we have of Divine Grace, that we live not by the bread of the Word alone, but by the influences of the Holy Ghost; which are to be expected in the way of Prayer: For our Saviour assures us that our Heavenly Father will give his Spirit to those that ask it. This is farther confirmed by observing the union of eminent Holiness, and the abundance of the Spirit of Grace and Supplication in the same Persons.

David

David, who was a Man after God's own Heart, and as eminent for Holiness, as for Worldly Dignity, gives this account of himself, that he *gave himself unto Prayer*. And the Apostles, the brightest Stars in Christ's Right Hand, gave themselves continually to Prayer and to the Ministry of the Word. Ps. 109. 4. Acts, 6. 4.

4. The Apostle gives us another direction, when he bids us to *be strong in the Grace*, which is in Christ Jesus, that is, in the Grace that is treasured up in him. The Apostle would have us live by the Faith of the Son of God, depending upon him for Spiritual supplies, and receiving out of his fulness grace for grace. Our Spiritual good is not in our own hands; but we live by Christ, as he liveth by the Father. Now if we know these things, happy are we, if we practice accordingly. We must not trust to our selves as Regenerate, but in that grace that works both to will and to do. Our work lyes much with Christ, though many Christians are very unmindful of him. *He freshens our Ideas of Holy things, fans our graces, renews our strength, removes impediments, and helps against discouragements*, that we meet with in the ways of God. It is indeed our great Duty 2 Tim. 2. 1. John 6. 57.

to ſtir up the gifts and graces that are in us; but the way of doing it effectually is, by looking unto Jeſus. Faith in the Redeemer is a purifying grace, both in Jew and Gentile, he put no difference (ſaith the Apoſtle) between us and them purifying their Hearts by Faith. And as it hath this bleſſed effect at firſt, ſo it is no leſs Efficacious afterwards for the perfecting of Holineſs in the Children of God. Hence the Church is repreſented as leaning upon her Beloved, in her aſcending out of the Wilderneſs of this World towards Heaven. This makes our obedience more pure and Spiritual, it purgeth out the Leaven of Pharaiſaical Opinion of our own Righteouſneſs, and cauſeth us to ſerve in the Newneſs of the Spirit, and not in the oldneſs of the Letter.

Acts 15. 9.

Cant. 8. 5.

Rom. 7. 6.

Uſe. 6. Laſtly, Since our Manſions are above in our Father's Houſe, and not here on Earth, let us endeavour ſo to Regulate our affections, that our belief of this Truth, may appear to our ſelves, and to all that converſe with us. We are ſtrangers in condition, let us be ſuch in our diſpoſition and affection. In the Houſe of our Pilgrimage, we ſhould have the Hearts of *Pilgrims*. Few Chriſtians arrive

rive at that eminency in this Duty as is desirable, and as the Gospel calleth for. Present things affect us too much, and Future and Unseen things too little: we make too great account of Worldly Prosperity and Adversity; we complain too much of the one, and rejoyce too much in the other: But this is not suitable to our Faith and Profession, who say that *we have no continuing City here, but are seeking one to come.* They that are Dead to this World, will weep for Earthly things, as if they wept not, and rejoyce as if they rejoyced not. The more there is of a Godly indifference, the better it is. Our affections to this World must be cool and temperate, even as to the lawful enjoyments; but we must take special heed *of fleshly Lusts, that war against the mind.* 1 Pet. 2. 11.
This is the Apostles direction to us, as we are strangers and *Pilgrims*; such need advice, and better cannot be given; for fleshly Lusts do darken the mind, and turn us out of the way, and make us forgetful of our Home. Our Duty is to make the best of our way, not to cumber our selves with sinful need-nots, to be of a peaceable and gentle Spirit towards all men, to stop our Ears to the inchantments of the World, that great Sorceress, to

lift

lift up our Eyes often to get some prospect of Heaven, to be talking with our Companions concerning the Country we are Travelling to, encouraging and helping them in the way, and in a word, to be frequently consulting our Guide, and making use of the Rule. The Spirit is our Guide, the Word is our Rule, and both are promised, *not for a Day or a Year, but to abide with us for ever.*

Isa. 59. 21.

And thus I have finished what I intended upon this Text. I shall now speak a little, and but a little, of the Deceased Gentlewoman, whose Death was the occasion of this Discourse.

It will not be necessary to say any thing of her Birth or Family, (which would not, if I should mention it, lessen her Character) for though this may be of some value here, and a kind of Enamment to true Vertue and Religion; yet it is of no consideration in the other World whether she is gone. They are the Holy Works and Graces of the Saints which follow them, not the Honour, Riches and Power that they possessed in this Life. And their Works and Graces are only imitable by us.

Rev. 14. 13.

Most Christians have something peculiar and notable in them, and imitable by us

us. There are two things that I would recommend to you, that were eminent in this departed Servant of Christ.

1. *An Obliging Courteous Carriage unto all.* It is most evident from the Doctrine and example of Christ Jesus, that the Homilitical Vertues, I mean, such as do respect our Conversation, are not to be banished out of the Christian School. The Apostle bids us to *be kind and Courteous, and in Honour to prefer one another.* And again, *Honour all Men, love the Brotherhood.*

Rom. 12. 10.

1 Pet. 2. 17.

These things adorn the Gospel, and make Christian Conversation more shining and convincing. It is not severe Godliness, but Godliness with Affability and Courteousness that must win strangers and enemies to a good opinion of the ways of God.

And this was the peculiar and distinctive Character of Mrs. *Mary Crisp*, that she was highly obliging in all her Conversation. All must give her this Testimony that conversed with her. And with her obliging Temper, there was joyned an happiness of Wit, and great readiness of expression, that made her Conversation very grateful to all, that had any true relish of good Sense. Neither

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was this ſtained (ſo far as my obſervation goeth) with Vanity or Prophanation of Holy things, but attended with a Chriſtian and becoming Air. She ſpake not only thoſe things which were very fine, but alſo edifying. She much admired a Loving Temper, and would ſay it was an indication, that ſuch Perſons belonged to the place of Love.

2. *She was very Charitable to the Poor.* And her Charity was Univerſal; ſhe did good to all eſpecially to the Houſhold of Faith. And this not only when ſhe was addreſſed unto, but ſhe would ſeek opportunities, and would go to thoſe who were in want. She reſented much the narrow and ſtingy Spirit of thoſe who had much of the World, and yet were very mean in works of Charity. And would ſay on this occaſion, *Riches profit not in the day of Evil.* I may ſay of her, as the Apoſtle doth of the Churches of *Macedonia*, *That to her power, yea, and beyond her power ſhe was willing of her ſelf.*

2 Cor. 8. 3.

Theſe things I only mention in particular concerning her: But I would conclude with this general Advice, that whatſoever things you have ſeen in her that were *Honourable, Juſt, Pure, Lovely, of good Report, and Praiſe-worthy, think of*

Phil. 4. 8.

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hese things. And whatſoever hath been iſſonant from this Rule, as there is none hat Liveth, and Sinneth not, let it be overed with the Mantle of Love.

Her warning for Death was but ſhort. n the time of her Sickneſs ſhe ſpake ecoming a Chriſtian, deſiring that od would ſhew her more of the Emptieſs of the Creature, and the Fulneſs of Himſelf: Praying with ſhort Ejaculatory Prayers unto the Lord, and giving er Pious Advice particularly to her ldeſt Son, which I hope will be laid to eart, and never be forgotten.

Thus Dyed this Servant of God. What emains but that we ſhould make uſe of his Warning, that we ſhould Trim our amps, and be always watching, and alays ready. *For in the hour Men think ot, our Lord cometh.*

I ſhall Conclude with the Apoſtles rayer. *The Lord direct your Hearts into e love of God, and patient waiting for hriſt.* Amen. 2 Theſſ. 3. 5.

FINIS.

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